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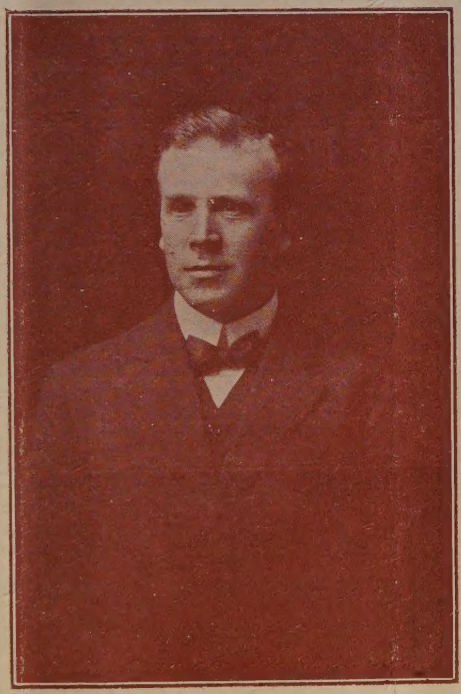

MR. GERALD BONWICK.

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SEOUL KOREA

THE KOREA MISSION FIELD

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THE KOREA MISSION FIELD

VOL. XII. SEPTEMBER, 1916. NO. 9.

EDITORIAL PAGES.

The foreign missionaries in Korea are agreed that there is a very considerable difference in the character of the Koreans who dwell in the northern and the southern portions of the peninsula. To some minds this difference is so marked as to warrant if not the belief then the supposed possibility of there having been two distinct peoples who emigrated originally to Korea. The present more common belief of those who have given the matter serious thought is that the natives of northern Korea made their way into the country overland from China, while those in the southern portion came over-sea to this land. All seem to feel that the differences in the people north and south are too pronounced to be accounted for by diversity of climate,—such a cause seeming inadequate for the effect.

We are glad that Mr. Winn in the first article of this number has spoken of these differences concerning whose existence all are agreed and of the differences in the social systems of the two groups, etc. Not alone do the missionaries notice the larger virility, stamina and spirit of independence in the northerners but the Koreans themselves affirm it. We understand that at the Methodist Episcopal Conference held in Seoul, last Spring, the Korean members were inclined to protest against strict conformity to lines of territorial division and to claim the right to enter cities above a certain size and work therein on the plea that nearly all the Moksas (Pastors) were produced in these northern sections from which, therefore, they could not afford to be excluded. The Methodist foreign missionaries did not sympathize with this method of righting the difficulty and the matter was placed in the hands of a committee where it rests at the present time.

THE CHURCH MILITANT.—WAR AGAINST WAR.

X.

"A GOOD SOLDIER OF JESUS CHRIST." 2 TIMOTHY 2/3.

The good is said to be a great enemy of the better and of the best. The present great desideratum of the nations is a good soldier. It was an old time king who cried "my kingdom for a horse": to-day, horses and even mules have been largely eliminated from the assets of warfare, by electricity, air-craft, machine-guns and heavy artillery, all of which, however, are worthless without the good soldier to operate them. The most essential characteristic of the good soldier is courage; a valor and

fortitude which ever manifests itself in abandon of loyalty to a cause or to a leader. One worthy result of the frightful world war now waging is that it has caused the bloody profession of arms to be hailed to the bar of public opinion for trial and possible condemnation so that its time honored votaries suddenly find themselves on the defensive, and war itself, in the near future, is likely to be found "fighting for its life."

One of the commonest and most plausible excuses for the perpetuation of war is that it alone can exorcise from humanity the black demon cowardice and its reptilian brood. If this were proved true, a verdict for war's acquittal would speedily be rendered, and the prisoner discharged to be honored more than ever. But is the allegation true? We confess that on its face it seems to be true but is not the face a mask? Are not appearances often deceitful, things often other than they seem? If asked whether we maintain that war does *not* generate and develop courage in warriors, we reply that we do so maintain! If further asked if we consider the soldiers contending on the fields of Europe unto death for liberty, home, and native land, endued with courage, fortitude and valor of a very real sort, we gladly confess that we most certainly do so consider them. This admission, however, is a very different thing from admitting that war developes, much less generates courage. War, like everything else, generates after its kind, and General Sherman declared "war is hell" which in the nature of things can only beget more "hell." The good accruing through war is incidental to it and in spite of it. If the recoil of the cannon has rolled the earth forward, which may be questioned, it is because God sat upon the "floods making the wrath of man to praise Him and the remainder of wrath He restrained." Courage is not generated by war but is *manifested* by war. The courage all the while lived in the human heart alert to respond to what it considered a worthy cause, and the worthier the cause the nobler the courage evoked. We would not belittle the soldier's courage; the fortitude which obeys an officer though obedience take him through "the valley of death into the mouth of hell," as at Balacklava. We do not deny that such discipline is fine but contend that there is something finer. High authority pronounced Balacklava "magnificent but not war" because "someone had blundered" at frightful expense. It is often more courageous to refuse to do a hard thing than to do it, prohibition coming in the vision of a higher goal, a loftier ideal. A boy once won the stinging taunts of his fellows who dubbed him coward because he refused to fight a scloolmate in pugilistic fashion, but a few days later the youth demonstrated the contrary when at risk of his life he rescued from drowning one of his tormentors which service each of the others was afraid to attempt. Noble goals, responses to which attest truest courage, courage of the greater or greatest type, are *constructive* rather that destructive, they save life rather than destroy it; never destroy but with ressurrection compensations!

With these preliminaries let us inquire a little into the quality of the courage of the ordinary soldier of to-day. That it is neither of the best nor better quality appears when we consider that

1. It is Gregarious in Type.

This can be made sufficiently clear in contemplating the soldier's enlistment, his initial act. Our great humorist Mark Twain said, "Be good and you will be lonesome;" he might have added, and "you will need to be very brave." Well, the modern soldier's courage is of the gregarious, non-lonesome type, almost entirely. "But does he not step up unattended and sign the enlistment roll at the recruiting meeting?" Seldom, if ever. I have been in such meetings. The atmosphere is charged with the fluid of patriotism (real or supposed); men are hypnotized; in a way carried off their feet in fervor of excitment. "All we like sheep do go"—How? If one sheep jumps overboard all the rest follow; so is it with enlistments in periods of patriotic fervor as during "the war for the Union" and on either side. This sentiment pervaded the country, not only, but all classes from highest to lowest. Even the women were so banded and swayed in some sections as to brand as beneath their notice an able bodied man who would not enlist, accounting him a despicable coward. In view of such a situation would courage be required to enlist? Nay rather, courage of a high type would alone suffice to keep a real man from enlisting, while the thunders of applause which greeted the completion of the solder's initial act in signing the enlistment roll made the new recruit feel that dying would be small toll to pay for this his enthusiastic welcome into the hall of national heroes!

Not only at first but all through, the soldier has plenty of company. "They all do it" or approve the doing; the enlistment, the training, and the departure from home for the front. Even in the charge of battle, it's shoulder to shoulder and when there is a gap if possible it's quickly filled from behind. The "close-formation" in the charges of the German army are explained on this social basis. It is said that but for this massive method the men could not stand to the dread work. And when the battle is over the present day soldier, as a rule, is never alone. If unscathed, if wounded or if dead he still has plenty of company.

The gregarious principle operates not alone in the military but in every realm. "They all do it" is the excuse of the business man for crookedness, the society man for things done in the dark and the cold Christian for far-off following of the Master! If there is any most hopeful group of young men it's the under-graduates of a Christian college, but I have known excitation of class spirit to inspire deeds against another class of the same college; or the excitation of the college spirit of the student body to perpetrate conditions against the faculty which, in later years, yes, as soon as sober second thought were possible, made them heartily ashamed of themselves, and yet at the time of concerted action they all believed themselves heroes!

Gregarious bravery, go-with-the-crowd courage, is certainly of a tame type whether bound in the right or the wrong direction.

To step out and be separate for the truth's sake: to dare to be a Daniel and face the hungry lions, unattended: to train with Shadrach,

Meshach and Abednego and in the face of death to defy the devil and all his angels: in the effort to be true to self by being true to the highest discovered or by us discoverable truth to oppose the world including one's own family; with reputation blasted to go meekly into the dungeon darkness *alone*, to be a few days later placed against a wall in a lonely prison yard and with no misgivings nor with the slightest falter to be shot to death, this is to evince courage of the highest order; a courage which bloody war cannot generate, develope, nor even manifest. Such courage, war cannot understand much less appreciate. It is a courage which if possessed by the soldiers of Europe would speedily annihilate war from the earth forever, for all hungry lions would get the lockjaw, and the Son of God would be set free to walk with men doomed for the truth's sake, into burning fiery furnaces as their comrade in the same and to keep them unscathed. This is Christian courage. It has been exemplified by Jesus the Christ, by Paul and by a multitude of others who "counted not their lives dear unto themselves so that they might finish their course" not with but apart from the carnally weaponed multitude and panoplied with spiritual armor which is "mighty through God to the pulling down of strongholds." Such courage is the birthright of every Christian through whose possession he should aim to be recognized as "a good soldier of Jesus Christ."

KYUNG SANG CHARACTERISTICS.

The Provinces of Kyung Sang are especially favored in soil and climate and hence they have borne the burden of the population of Korea.

As distinctive of the South as its large population, was the social system which developed. Generally speaking, the people of a nation may be divided into three classes, upper, middle and lower, and in Northern Korea, where the population is much sparser, all three of these classes are well defined. In regions of dense population, under certain conditions, in the struggle for existence, the great middle class is apt to be ground to pieces between the upper and nether millstones of society, and that is largely what has taken place in the South, with the result that the middle class has been almost entirely absorbed, upward into the gentry, or downward into the peasantry. As the middle class disappeared all the functions of society and government went to the man with title and estate, and the voice of the hard-worked tenant was first despised and then choked.

Anciently, literature and learning were only for those of leisure, and so it came about that they were most carefully fostered in regions where the greatest number of the privileged class lived, which soon came to be the Kyung Sang Provinces. Then came the arts, culture, luxury. The region became the heart of the ancient civilization and from its

midst came mighty and far-famed warriors and rulers. Even when the course of empire took its way northward the King sought for trustworthy and able men in the Southland.

In direct proportion as one travelled northward, in the ancient days, were the people despised by the Sourtherner and given appellations such as POOK CHONG NOM, or, in case of the far off Manchurian, TWEE NOM, and this feeling of despite toward the Northerner is even yet apparent.

With these facts before us let us try to discover what bearing they may have on our present topic. In what way have these conditions affected the people of our Provinces.

First, the lower class has become timid, lacking in ambition and spirit, and submissive to conditions from which they see no escape. The middle class has, as we have already noted, practically disappeared. In the upper, or yangban class, the result has been a career of overweening pride, haughtiness, self-satisfaction, and contempt for those they have judged to be beneath them Herein lies the problem of approach to this class. They believe that they are the people (all others are but their servants). They have kept alive learning and religion. Philosophy is their inheritance and with them virtue and righteousness are born, live and die. They have the balance of power and own ninety percent of the land, though they constitute barely ten percent of the total population. So it comes as decided effrontery to have a crude Westerner, with his thick tongue, try to tell them they are sinners and need salvation just as if they should be classed as common sinners with the hoi polloi. It gives them about the same unpleasant sensation as seizes them when they find that they are chewing a stone in their white rice. To the wise of this world the preaching of the Gospel is ever foolishness.

The great mass of our Christians, in these Provinces, are the hewers of wood and drawers of water, so to speak, and our greatest efforts are not spent in breaking down the barriers of pride which the upper class have built around them but, biding God's time, in preaching the Gospel to those who hear it gladly and find in it their hope. Of my constituency of over 2,000 the real yangbans might probably be numbered on the fingers of my two hands.

The church is among the poor and the effects on the church are immediate. The missionary aim is of course a self-propagating, self-supporting, self-governing church. As we have no middle class from which to build, the raising up of men who shall lead the church is often a problem. Sometimes when one of the upper class is made a leader we see his old pride cropping out in his management of the church as he rules with an iron hand, despising the other church members and disregarding their desires. On the other hand, when one from the peasant class is put in authority he is at a loss to know what to do, always having been ruled and having had no experience at ruling except over his own wife and children. Or he may be so covetous of the power that has long been denied him that when once he seizes the prize he uses it in a most obnoxious way and out-yangbans the yangban in his wielding of

power. And if, perchance, there are some yangban Christians in his church endless disputings and factions arise, and result in the church falling into disrepute before the heathen. Had there been a middle class in which to found the church much of this trouble might have been averted.

The problem of self-support is still more difficult than that of leadership among the poverty stricken farmer class. Generations of barely sufficient food and fuel and clothing have taught the people to exercise the utmost care in the use of their supplies, and if some man of the gentleman class happens to be in the church it seems sometimes to be a case of F.H.B. (family hold back) while they allow their brother of nobler birth to bear the lion's share of the responsibility, though he may not now be any better off than the rest.

In the third place, for a church to be self-propagating there must indeed be a virile manhood. When we see the immense population as yet untouched and realize the forces of evil that oppose the church we find that for this task our equipment is far short of what it should be, far short in a peculiar way here in the South. Long years of suppression and subjection to grinding toil without hope of emancipation have crushed out much of the ambition and stamina of our people. An uninvigorating climate has perhaps aided in this direction. Having been beaten and knocked about by a leisure class, a stoic acceptance of conditions without a murmur has been developed. Instead of arising and defeating difficulties the natural inclination of the Kyung Sangite is to humbly say "If it becomes it becomes, and if it doesn't it doesn't." On that principle if the church begins to dwindle he regrets and bows his head to the inevitable "It can't be helped." Oh! if we could but instil ambition and desire to see the Kingdom advanced. Our Christians too often lose heart when the fight has but begun. I once made a test of finding out at a meeting of helpers how many men prayed daily for each one of the churches under his care and among some twenty men there were not more than three or four who did so.

But it would be unfair to our people to criticize them and find none of their good qualities. Let us briefly see what we have to build upon.

We have criticized the yangban class for their pride, but it is a joy to see how the grace of God works and the humility with which the truly Christian yangban will sit on the same mat with a poor ignorant farmer and help him to find his place in the Bible. This same humility is seen in submission to the moksa's decision in matters of the church and in the grace with which even a scholar will often receive instruction from the westerner though it be uttered in barbarous Korean.

Then, too, the people with whom we deal are really bright and have retentive memories. Perhaps we do not realize this after a wearisome examination with the toothless grandmothers, when all efforts to get correct answers seem to have but the result of adding new gloom to the already impenetrable darkness, but how much better would we do if conditions were reversed. The rising generation shows a bright quick mind.

Then, too, the people of our Provinces are naturally docile and peace loving. The Kyung Sangite is a cheerful person, not only trying to make the best of a bad situation but always hoping for a better. Though his docility may perhaps result in part from lack of stamina and though he may at times be over-sanguine, these characteristics help to carry the poor people through many distressing conditions.

Lastly we would speak of the kindliness of temper of this people, which we have all seen and felt. How patient is the Korean friend with our faults and mistakes and how often he tries to make us as comfortable as possible. Hospitality is a manifestation of this kindliness and the fact that this virtue is less in evidence here than in the north is perhaps due to greater poverty. In the case of a neighbor in distress or a friend who has met a loss the Korean will immediately show his sympathy and do his best to help. This tenderheartedness perhaps works itself into a too easily influenced mind, willing to listen to the Gospel and be persuaded of its truth, but easily led astray.

I believe that the coming in of the Japanese means the breaking up of the old social conditions, casting down barriers of pride on the one hand, and on the other hand, after centuries of slavish poverty, bringing the people out into a place of a little more financial freedom. I believe that this will result in the development of a great new class, one that has self respect and strength and ambition, a class that will furnish the foundation for a strong and well grounded church, a glorious church, without spot or wrinkle.

GEO. H. WINN,
Pres. North.

THE CORRELATION OF MISSIONARY METHODS.

The primary object of Christian missions is "to make Jesus known to those who do not know him, and to persuade them to admit him to the control of their lives." This missionary ideal looks simple enough and the uninitiated with many of the more experienced may think that a single line of endeavor is all-sufficient. However, the history of modern missions and their wonderful progress during the past decades under the guidance of the Holy Spirit show that missionary endeavor is not uniform but multiform in its most effective methods.

The various missionary agencies have been classified as evangelistic, educational, medical, literary, industrial, and philanthropic; and sometimes is added the more subtle and perhaps most effective method of evangelization, consistent Christian living. While a Christ-like life is essential to each successful missionary, and he is expected to become "all things to all men," yet it frequently becomes desirable for him to choose and to specialize in one of the leading forms of missionary service. Whether these various activities are combined in the one successful missionary and are correlated by the singleness of his aim and the oneness

of his personality, or are severally delegated to different members of the missionary body, a vital relationship exists.

As the immediate aim of Christian missions is to make Jesus known to those who do not know him the first and foremost method of procedure is *preaching in the vernacular*. This is not limited to conventional sermonizing in the church, when none is at hand; but includes conversation on the street, in the market, in the houses of heathen, "in season and out of season." With the awakening of a desire to know Jesus there comes the desire to study; but in pioneer missionary work, no books are ready, and the masses are unable to read; and since the foreigner is unable to tell the whole Gospel story to all the enquirers, *literary* work and *educational* work become essential; the Bible is translated and the people are taught to read. The new life in Christ Jesus creates a new appetite, which nothing less than a general Christian literature and a thorough Christian education can satisfy. To fail to meet this demand is to starve the new-born soul, or to turn it loose to feed on poisonous teaching. The story of the great Physician is incomplete without the presence of the *medical* missionary. Pathetic appeals to cure the sick have come to many of us, and in our helplessness we have turned with gratitude to the physician. The blind, deaf and dumb, the insane and incurables come to us, and a great opportunity is presented to *philanthropy* to reveal the Spirit of the Christ. The extreme poverty of the masses coming into the church at the present time presents little assurance that the new wants and new desires can be gratified, that the new hopes and new ambitions awakened by the new Life can be realized in full, until the economic condition is improved; and that field offers a great opportunity for *industrial* work, which the missionaries to Korea are not seizing without due deliberation. The Young Men's Christian Association of Seoul emphasizes this line of effort; while individual men of the various missions have contributed a full share of work.

In the last paragraph the reader may have noticed an omission: the *evangelistic* agency, in name at least, was omitted from the brief and modestly comprehensive enumeration of missionary methods. A short explanation may make the reason apparent.

An evangelist is "one who proclaims good tidings." In its original sense it means one who preaches the Gospel to those who have never heard before. This is a possible office in pioneer missionary work; but at the present stage of progress in Korea, with the care of organized groups, none is privileged to give the greater part of his time to this most fascinating and gratifying work. A later use of the term evangelist, denotes a function or a characteristic rather than an office or profession. Thus Paul exhorts Timothy to "do the work of an evangelist" in connection with his pastoral duties. Thus we speak of an evangelistic preacher, an evangelistic teacher, or an evangelistic physician. Thus we discuss methods to maintain or to develop the evangelistic spirit of our institutions. As this name was first applied to traveling Christian missionaries, who went from place to place, like Philip, the evangelist, who "evangelized" in Samaria, in the desert, and on the coast-land, the term

"evangelistic" is now frequently applied to the itinerant missionary, although his work is often nearly, if not entirely, administrative, being limited to the development of established churches and to the organization of new groups "evangelized" by the native Christians. However, in so far as the itinerant proclaims the story of Jesus and reveals the Spirit of the Christ, he is entitled to be called an evangelist. In other words, in so far as any missionary, whether he be itinerant, medical, educational, literary, industrial, or philanthropic, is an ambassador of Christ and works in His name, he is an evangelist. The evangelistic agency, then, is broader than any single missionary method; it is not only fundamental to all, but permeates every one. Some missionaries and students of missions are inclined to justify other missionary activities, such as the educational and medical, by the contribution they make to the evangelistic work; but the writer believes that they find ample justification within themselves, inasmuch as they are imbued with the evangelistic spirit and express the evangelistic idea. The Gospel of Jesus is the great evangel, and whoever proclaims the Gospel and exemplifies the Spirit of the Master, whether it be in the school-room or in the hospital, whether it be with the pen, with the hammer, or with the pocket-book, is an evangelistic missionary. The evangelistic idea is the soul of the missionary enterprise; the life, that correlates the various members, and gives unity to the missionary body.

W. Carl Rufus,
Methodist North.

MR. GERALD BONWICK.

Mr. Gerald Bonwick who has been the Business Manager of the *Korea Mission Field* for four years left on furlough with his family on June 29. Mr. Bonwick has handled the affairs of the "K.M.F." in a way that has been creditable to himself and satisfactory to the subscribers.

Mr. Bonwick became the General Secretary of the Korean Religious Tract Society in 1910 and with energy and great business ability tackled the problems which confronted the Society.

Mr. Bonwick is the first foreign employee of the Society to devote his whole time to its work.

For some years the Presbyterian Mission North had given to one of its members the assignment of Tract Society work with other assignments, but he had more than he could attend to, like most of the other men on the field, and he was unable to accomplish it all. When he retired from the field and the entire work of the Society was being done by members of the Executive Committee who, however, had their time fully occupied with the work assigned by their own Missions, it became evident that the Tract Society's work could not be done satisfactorily unless a man was secured who would be free to devote his whole time to it. An appeal was made to the Tract Societies of America and England and they agreed to give the support of a single man for

three years and tried to secure a suitable man for the position. Months of search failed to find the right man at home when it became known that Mr. Bonwick was free to consider the acceptance of a position with the Society. He had been on the field for two years as an officer in the Salvation Army and seemed to have the qualifications necessary for the position. He was, however, a married man with three children and the allowance provided by the Tract Societies was that of a single man. After much thought and prayer the Executive Committee decided to offer the position to Mr. Bonwick although it could not promise him the usual missionary allowances. Mr. Bonwick accepted and enthusiastically entered upon his duties. Much time was spent in going over the affairs of the Society to find out its true status and although the balance sheet finally presented was far from encouraging the Executive Committee felt that with Mr. Bonwick in charge it would be warranted in printing manuscripts which had been held over for years, although approved by the Examining Committee, and in accepting new ones. From that time the Society has been pulsating with new life, eager to serve its constituency. How well it has served may be gathered from the fact that the six missions constituting the Federal Council have assumed the support of the General Secretary, giving him the allowances of a married man with four children.

In 1911 when Mr. Bonwick presented his first report, the working assets of the Society amounted to 10,674 *yen* and the liabilities to 6,850 *yen*, and the circulation had reached what was then the wonderful figure of 328,488 volumes. For the year 1915–16 the working assets have reached the sum of 16,175 *yen*, while the liabilities have been reduced to 2,024 *yen*. The circulation for the year is 1,814,829 volumes. Few men have such a record with which to take their first furlough. The confidence of the Missionary body in the Tract Society has already been shown by the Missions having assumed the responsibility for the support of the General Secretary and a further expression of confidence and hope in the future was given when the General Secretary was authorized to appeal and work for the raising of a fund of 116,000 dollars, while on furlough, to enable the Society to more efficiently serve its constituency. May good success attend his way in the home-lands as it has in the handling of the work of the Society on the field.

THE CHURCH A SCHOOL MISTRESS.

We are told that, in the early Christian ages, "by the universal zeal for Bible reading a powerful stimulus was given to the extension of the art of reading and so, in an age of decaying education the church became the great elementary school mistress of the Greeks and Romans."

Write "Koreans," for example, instead of Greeks and this would exactly describe what has happened here in this age.

There was so little that was worth reading in the native character, that the people had little incentive to learn it. Among the women only dancing girls were supposed to learn to read. Many a father forbad his daughter learning. Many a daughter learned by stealth that she might vary the monotony of life by reading the literature of the dancing girls.

Then the Bible came to Korea. The desire to learn to read that they might read the Bible sometimes became a test of faith. Some missionaries finding that those who did not learn to read before they were baptized were of very doubtful quality or at least did not become intelligent Christians, made it a rule not to baptize any illiterate man or woman, with good eyesight, under sixty. As for the young folks, they seldom needed urging, so anxious were they to read their Bibles and Hymnbooks.

Sometimes the older women had been too thoroughly convinced by their relatives that they could not learn to read at their age. Grandmother Shin, one of the pillars of the Chong Ju church, once said, "They all told me, 'Its no use for you to learn to read at your age, you will just have to go to heaven by faith without works.' But I felt all smothered up inside here because I could not read the Bible and Hymns. I asked them to teach me but they kept saying, 'It's no use, you are too old.' So I got hold of my granddaughter and made her teach me a little at a time and now I can read God's Word and I am all cool and fresh inside here."

One group of women in the writer's circuit, in a "way back" mountain village, had no worthy teacher and were examined several times. Finally I said to the Helper: "You will have to stay here four or five days each time you visit this group until you teach these women." He did so and the next time I visited the group I found them reading their Bibles and intelligent enough to receive baptism. That was about seven years ago. At the central class for that district last winter, my wife said that the women from that group were the best in the class. The Helper was so impressed with his success that he married one of his pupils.

One young woman, daughter-in-law of a church officer, had to do the house work for the old folks and several younger brothers-in-law and was utterly discouraged about learning to read. Her husband reported her mentally incapable. At my wife's suggestion, the father-in-law was called in and told that if that young woman was not given a chance to learn to read something would *surely* happen. "How could a man setting such an example be called a Leader, etc.?" She is an interesting Bible *teacher* now.

One day as I pushed my bicycle to the top of a pass I found the two coolies, who carried my loads, resting. One, a newcomer to our village, had a Gospel open in his hands and the other, a Christian, was teaching him to read it. One young wood gatherer carried his Testament with him to the mountain and read as he rested from his hard labors. He said he loved it so much he sometimes felt like eating it, cover and all.

I would estimate that seventy-five percent of the Christians I know learned to read after they found their Savior and with the object of reading their Bibles and Hymnbooks. Surely for them the church has been "the great elementary school mistress."

F. S. MILLER,
Pres. North.

A COUNTRY TRIP AND OPULENCE.

On a country trip in May there were two incidents of special interest: We had traveled forty-seven miles by third class train, thirteen by *jinrikisha*, and ten on foot, to a village famous for a large market held every fifth day. We were entertained at a house possessing one room with glass windows opening a few feet from a garden wall, and this room was given us as a great honor. It is wonderful how one enjoys a few panes of glass instead of only paper in the windows. The very day we arrived five Japanese women came to call on me. They knew a little Korean, and one woman knew two words of English, "My home," which she used with much pleasure. They attended our Bible classes every day, and also staid during intermissions when we learned plain knitting and needlework. But the special thing about it was the beautiful hospitality shown by the Korean hostess and her family, and the cordial acceptance by her Japanese guests, as they partook of the Korean dainties so urgently pressed upon them. There was altogether a loving atmosphere of mutual appreciation permeating everything.

The second incident was my reception by the people of the next place where we held a class, sixteen miles from the first. We had our luggage on the back of a cow owned and led by a young Korean farmer, and expected to walk five miles to where *jinrikishas* were to be obtained. Shortly after we started, rain set in and made the roads so slippery the men could not go. The day was Saturday, and it was most desirable to reach this place before Sunday, so we really walked the entire sixteen miles, arriving in a dripping state, my Korean sister and I, as well as the luggage, the farmer and the cow. But the Christians met us with the most loving greetings—the Korean language is here superior to English—they gave us dry clothing, hot rice to eat, and then dried our wet things on a hot floor. The beast of burden was given a dry stable and boiled beans to eat. It gave us a feeling of opulence, for the best this world can give was ours that day.

KATHERINE WAMBOLD,
Pres. North.

HOW I BECAME A FOREIGN MISSIONARY NURSE.

"As thou Goest, Step by Step, the Way shall open up before Thee."

How do we find our own places, our own part in the great plan of life and service? What are the conscious and unconscious influences which direct us? What, for instance, were some of the recognized directions which led me to Korea to attempt the work of a missionary nurse?

If we receive freely that which gives us life and comfort, must we not share it freely with others who are in need? Should we not go where we are most needed, to do the work which is worth-while and most urgent?

When, from one's childhood, Christian parents teach by life and precept that there is nothing so important or precious as to know the Lord Jesus Christ as our personal Savior; when the need of those who are without the knowledge of Christ's love and sacrifice for the world is brought vividly to our hearts, and prayers and childish efforts—to help give this gospel of salvation to others—become a part of our work in church and Sunday School; and when some from our own neighborhood go directly to places where Christ is not known to witness for Him and to carry the love of this Best Friend;—all these things bring constantly to mind and heart the Great Commission.

Among the first books which I remember seeing in our home was one showing pictures and describing the terrible sacrifices made by the mothers of India, who threw their babies into the Ganges River.

Later, the "Oakland Union Mission Band" was organized in our house by Miss Dickson, who was on her way to live and teach among the Sioux Indians in Montana. Miss C. C. McCreight, from our own country church, was to accompany her. For about ten years this society, composed of members from several denominations, and of young and old, with my mother in charge, kept mission work before us. Dimes which came in from a certain line of occasional business were among my father's contributions to our treasury. A "June picnic" on "Dale's Hill," including a programme planned to give latest information from our special field and to gain further interest of other friends, proved always to be a genuine pleasure—and usually added the largest collection of the year to the treasurer's account.

A nurse's course in a large city Hospital, with three years among the pitiful and sick and needy—who themselves spent weeks or years there—was practical preparation, I think, for meeting people of "all sorts and conditions," wherever one might be.

After a few months' private nursing, I met Mrs. Ellen H. Cushing, then preceptress of a training school for Christian workers in Philadelphia, but she had formerly been, for years, a missionary in Burmah. Her presentation to me of the great need for what a nurse could do for

women and children in Eastern lands, and the comparatively few Christian nurses at that time on the field, made me feel that even I should be ready to go, if the call and opportunity ever came to me.

Several years of private nursing followed this incident, when early in 1897, while on duty in a home in Central Pennsylvania, the reading of a book, "A Country Doctor," by Sarah Orne Jewett; the realization that the years were passing; and hearing Dr. Goheen, of India, give an earnest address one Sunday evening;—these were the several last things which seemed to bring me to the decision that if any of my work was ever to be on a foreign field, I must not wait longer before indicating to our Mission Board a willingness to go if it were supposed that I could fit into any of the vacancies. So within a few weeks, preliminary preparations were being made. The Secretary of the Philadelphia Board wrote me that I'd probably be sent to Miraj, India. Plans were changed, however, and in September, 1897, I sailed from Vancouver, arriving in Seoul, October 14th. It has been a great privilege to know this people and I prize highly the friendships and kindness I have received. There have been many opportunities in the past, and they continue still, for a nurse to give her very best to the progress of the profession here—to work for the development and conservation of vigor and health, and to care for the sick in the way which will give the best chance for recovery and the greatest comfort to both body and soul.

E. L. S., Pres. North.

TWO GLIMPSES OF WOMEN'S WORK IN HAMHEUNG.

Among the most vivid recollections of our early days in Korea is that of my first visit to Hamheung.

In the spring of 1902, when we had been only six or seven months in the country, Mr. Robb and I went with Mr. and Mrs. McRae on a trip through their field, going by boat from Wonsan to the port of Hongwon, then south overland, holding classes at Hongwon, Hamheung and Pan Chon, and visiting two or three other churches.

I shall never forget the warm welcome we got from the little group at Hongwon, nor how one energetic old lady kept order with a *plank* among the rather unruly large mob of sightseers who thronged around the open windows of the crowded little church.

Leaving Hongwon after a week spent with the women, I had my first experience of a Korean pack, and learned that though the obliging mapu might aid by tying a stone to one side or the other the responsibility for balancing the pack depended upon the unhappy rider—also the consequences of failure!

Passing over the night spent at a vermin-ridden heathen inn, spent

in listening to the various noises caused by the butchering of pigs, varied by the squealing and fighting of horses who were uncomfortably close to us, and the more welcome chorus of the barnyard fowls, our arrival in Hamheung city cannot be forgotten.

It was Mrs. McRae's third visit to the city. The first and the second are stories in themselves, but this was the first attempt at holding a class for women there.

Our chief desire being to get settled down quietly without attracting any notice, we rode in through the comparatively deserted streets after dark had fallen, Mrs. McRae in her closed chair, I on my pack, with a white sheet draped about me, covering all but the eyes, the foreign men some little distance away.

No notice was taken of us, and after some time we were all established in a tiny Christian home, whose walls had been freshly mudded by way of preparation, and sometime before midnight we somewhat sleepily were enjoying our long delayed supper.

Space will not permit to tell of the days that followed, of how Mrs. McRae, less than two years in the country, and her Bible woman Mary Chai, taught the little band of Christian women simple Bible lessons; of how I, longing for the time when I could be of more use, did what little I could in the way of teaching singing, praying that the words might sink into their hearts; of how sometimes a rush was made by curious bystanders at our closed chairs as we were carried to and from the church or how one man in his anxiety to see these strange foreign females as they passed lost his balance and fell backward from the narrow street into the deep gutter, dampening his ardent curiosity as well as his clothes.

Our hostess delighted us with her knowledge of the New Testament. It was interesting to see her look over a collection of Sunday School picture cards. No sooner did she grasp what the picture represented than she would give you chapter and verse for it. She was called Sara, and in many ways resembled her namesake of old. Her husband, one of the two first Christians in the city, rather fancied himself in the role of Abraham, but alas, succeeded only in becoming the father of Ishmael.

The days passed and farewells had to be said, Mrs. McRae promising to return after the rainy season. I could not know when I should see the dear women again, as the "annual meeting" might make other plans for us.

Thus was a beginning made of the work for women in Hamheung.

After the Russo-Japanese war the station was opened, and the work made rapid progress.

It was not my privilege to have any share in it for many years, until in the fall of 1913 Mr. Robb was appointed to help hold the fort during Mr. and Mrs. Young's absence on furlough. Mrs. McRae too was in Canada, and Mr. McRae, Dr. McMillan and Miss Rogers had their hands more than full with evangelistic work, the medical work, and itinerating among the women.

As we drew near in the trolley, looking at the most conspicuous buildings in the city—the Church, the Christian Academy and Hospital, with Mission houses and a Girl's School nearby, I could not but think of my first view of the city.

As for the work among women, it is now organized along the usual station lines. I will only say that what I enjoyed perhaps most during my year there was the class for women Sunday School teachers, and the monthly meetings of the Missionary Society, when these women gather to hear the report of their own Bible woman, supported by their own offerings, and conduct their business according to parliamentary rules. Sara has gone to her rest, but the little band of girls she voluntarily gathered and taught developed into a Girl's School—now a full-fledged Common and Higher Common School with several good teachers. At times progress may seem slow, but as we look back we can but exclaim in thankfulness, "What has God wrought!"

Mrs. A. F. Robb,
Canadian Pres.

"THEY ALL WITH ONE CONSENT BEGAN TO MAKE EXCUSE."

In visiting through different neighborhoods of the churches I am connected with, the Bible woman and myself visited several homes where the inmates had never heard of their Redeemer. We took time to explain and teach them of this Wonderful Counsellor, and before leaving, in six or seven of these homes, we had the promise of their attendance upon our church service. They came and we gave them a cordial greeting, and some came the second time, but after that we saw them no more until we again visited them in their own homes and made inquiries as to their non-attendance upon the services, and these are some of the excuses given.

You Christians say that we must keep the Sabbath; that is impossible with us, for my husband's daily wage is only sufficient for our daily food, and we would have nothing to eat on that day if we became Christians.

Another said that thieves were in the community who had keys that fitted their locks, and if they attended church there would be no one to keep the door. That her neighbor was called to her mother's deathbed, and when she returned home two quilts were gone; and further down the street a friend had lost his toromagee, (over coat) because no one was left to keep the door. So you see we would have nothing left if one went every Sabbath to church.

To another inquiry the woman said: "You Christians wash your clothes oftener than we do. I go to church and you all sit there looking so white and clean that I am ashamed. It is expensive to wash clothes and we can't afford it so often."

Again: "I have no pennies to put in the basket at church; sometimes we have to go without food to pay the rent. I notice that everybody has a penny to put in the collection and I have none."

An excuse which is not uncommon among all classes is this. The woman when asked said: "You know we mourn three years for a parent who has passed away. My mother has been dead only a year and a half, there are yet three worship days at her grave. There will be no rest for her spirit if this is left undone. You say that this is wrong. It will therefore be a year and a half before we can think of going to church."

One of the most usual excuses is that they cannot read, and how can they sing the hymns and say the prayers unless they can read them. In many cases it seems to them that learning to read would be an impossible accomplishment for them. To all of the excuses we endeavored to give a solution.

I find on the part of the Bible woman a desire to see the fruit of her labor: therefore such urgency on her part is used to persuade the person to attend church that the impression is left, that if it is impossible to attend church it is then impossible to be a Christian.

It has been my effort to impress upon the Bible women that they must teach the people that the heart is the temple of the Holy Ghost, who is their teacher, and that when this fact is appreciated and assimilated they will naturally draw together with those who have a similar experience.

I have at times tried to put myself in the place of one hearing for the first time the gospel message as taught by SOME Bible women, who begin at Genesis, and run through to Revelation in an hour's time, dwelling on Noah and the ark, Jonah and the whale, Joshua and the sun. The poor listeners are so overwhelmed at these wonderful facts, so far beyond their comprehension, that when the work of redemption through Christ our Lord is reached, they have lost all hope of understanding. Of course, these are older Bible women who have never gone through the schools. However, there should be very careful training in our normal classes as to the best methods of presenting the way of salvation to persons hearing it for the first few times.

J. P. CAMPBELL,
M. E. South.

HEARTENING WORDS FROM SONG CHIN.

Song Chin, as well as our other Canadian Mission Stations, has felt the pressing need of more workers, and yet we feel that our hands have been strengthened and our efforts furthered by the ever-watchful Father, and the work is in a better condition than was thought possible under the existing circumstances.

Our local church building has been enlarged and greatly improved,

seating comfortably, at the present time, twice as many as formerly. The attendance is good at all church services, as well as at the Sunday School, and a keen interest is taken in all things pertaining to church work. Our earnest prayer is, that the bonds of love, sympathy and mutual faith, binding our Christians together and to the Christ of Calvary, may grow ever stronger as the days and years go by—and that this local church may become a centre of peace, of joy, and of an all-embracing Christ-like love which will permeate the surrounding districts, encompassing and drawing in those who are still dwelling around us in heathen darkness and degradation.

Hospital building is now well under way, and ere long we hope to have a thoroughly-equipped modern plant containing, in addition to the present Dispensary,—two ten-bed wards, two private rooms, an operating room, laboratory, administration offices and a glass-enclosed corridor or veranda which may be used as a convalescent ward or for patients requiring outdoor treatment. Dr. Grierson and his medical colleague Dr. Kim, a graduate of Severance Medical College, are both highly enthusiastic over plans for the development of the present medical work, and the happy prospect of a new building in the near future, where the work of healing the disease-worn body may be continued under more favourable conditions, and where the soul may find the way to the "Great Physician." Believing the evangelistic and medical work to be inseperably linked together, we are looking for great and far-reaching results from this phase of Christian missionary enterprise. At present a daily service is held for patients attending the Dispensary and ward—preaching is provided for all in-patients, a native Pastor and a Bible-woman devote a large portion of their time to this work.

Our native (male) evangelistic workers, six Chosas and seven Colporteurs are under the joint supervision of Revs. Proctor and Scott, and we earnestly pray that the work which they, and the six Bible-women under Miss MacEachren's supervision, are doing will be blessed and made fruitful by the Master of the Vineyard. Several of these Bible-women and most of our Colporteurs, are supported by the British and Foreign Bible Society, and the value of the work being accomplished throughout the entire country thru the agency of the Society, we feel cannot be over-estimated.

Two Bible Classes were held during the winter. The enrollment at the men's class was seventy and at the womens' class one hundred. In the first class Dr. Grierson was assisted by Revs. Proctor and Scott, and in the latter class, Mrs. Grierson and Miss MacEachren had the assistance of Miss Robb of Ham Heung. The usual schedule of Bible-Study, Singing, and Geography was followed and in the latter class lectures were also given on Hygiene, Care of Children, etc.

A worthy share of itinerating has been accomplished during the past months, Dr. Grierson and Mr. Proctor having made several trips into the country, holding classes, preaching in the market-places, etc. Mr. Scott has spent two entire months holding country-classes, remaining out for periods of a month at a time.

Since Miss Roger's hurried departure the bulk of her work has fallen upon the shoulders of Mrs. Grierson and Miss MacEachren, Mrs. Grierson having charge of local women's work assisted by Mrs. Proctor and Scott, and Miss MacEachren, in addition to her school work, taking over the womens' country work.

A number of our Bible-women have lately returned from Wonsan where they have been attending the Bible Institute. They report a splendid course of study and a season of great spiritual refreshment and inspiration.

An interesting feature of a Sunday evening service in March, was the baptism of thirty-seven children. God grant that the young lives there dedicated to Him may, during the coming years, prove instruments in His hand of great good in this their native land.

A house-to-house visitation of the women of the congregation was made during the winter. The women were in this way cheered and encouraged, and perhaps some of the indifferent or discouraged were awakened into renewed interest by the personal visit and the personal word of cheer or thru earnest prayer on their behalf.

Our local Boys' School is under the directorship of Dr. Grierson, and the Girls' School is thriving under Miss MacEachren's supervision. The dormitory accomodates ten girls from the out-lying districts and the companionship and Christian atmosphere contribute toward the spiritual development of the girls resident therein.

Language study is "quite the order of the day" in this Station, all the members, with the exception of Dr. and Mrs. Grierson, being obliged to spend a large proportion of time in this interesting altho oft-times discouraging occupation.

Baby Arnold Scott and Baby David Proctor, our youngest Station-members, are both behaving remarkably well, and rapidly advancing toward "toddling days."

Written at request of our Station.

MAUD J. MACKINNON,
Canadian Pres.

THINGS KOREAN.

1. KOREAN FOLK-LORE.

THE DONKEY EGG.

Hundreds of years ago there lived in Korea a certain scholar. He was very anxious to pass the public examinations in order to receive an official position. In order to reach the capital it was necessary for him to walk one thousand *li*. Year after year he tramped the weary miles, only to meet with failure in his examinations. He was beginning to become discouraged as he was now getting on in years. His wife felt that if he only had a donkey to carry him to his examination, his strength would be saved, and he would be able to pass successfully, so

she determined to get one if she possibly could. Unfortunately they were very poor, and the price of the donkey was far beyond their means.

One day when her husband was away from home, a pedler came to the house, with a huge watermelon. Now in those days watermelons were very rare, and this woman had never seen or heard of one. She asked the man what it was, and he replied that it was a donkey egg.

She thought, "Why, here is my chance to get a donkey." The pedler asked one *yen* for it, but she only had fifty cents. Finally he consented to take eighty cents worth of rice in place of the second fifty cents. He told her to wrap the egg carefully in some heavy comfortables, place it on a heated floor, and keep a good fire going under it for three days, when the donkey would be hatched.

The woman carried out his directions carefully. On the second day her husband arrived home and asked what she was doing. "I am hatching a donkey egg so that you will have a donkey to ride to examinations," she replied. The man lifted the coverlet and saw a decidedly over ripe watermelon. "Foolish woman," he replied, "Don't you know that this is a watermelon"? With that he lifted the watermelon and threw it out of the window.

Now their house was by the mountain side, and it chanced that a little deer was quietly grazing near by. The watermelon hit the deer and burst into scattered fragments. The frightened animal fled away. "See," the woman cried, "there goes our little donkey. If you had only left it a day longer, it would have been bigger."

The man could hardly believe his eyes, but he had seen the little animal spring from the watermelon, so he could not but believe what he saw, and immediately gave chase.

After following the deer for a certain distance he saw it disappear through the dog hole of a gate, close to a house. When he reached the house he knocked loudly on the door, calling for his donkey. "What do you want?" asked the owner. "I want my baby donkey which has just run into your yard," replied the man. "Why that is strange, I have seen nothing of a baby donkey. I have one donkey myself, but if there is a second donkey there, it must be yours." They went together to the stall where the donkey was kept. Sure enough, there was the big donkey, with a new little donkey beside it. And so the man got his donkey!

EDITH M. DEMING,
M. E. North.

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2. THE RAINY SEASON.

When doors and drawers begin to stick, when the varnish begins to hold whatever comes near it, when shoes and books begin to mold, when the clouds hang low and the air is continually murky, when the

frog concerts have no adjournments, not even rests, then we know that the rainy season draweth nigh.

All bridges of Korean construction are taken down and stacked on a high piece of ground ready to be rebuilt in the fall. Some bridges of Japanese construction go down the streams, even those built of iron. Ordinary traffic ceases so we are shut in and have a chance to let up, on constant run of Koreans from all over the countryside with all kinds of questions and requests. It is not a bad time, it is usually cooler than sunshiny summer weather. We prepare for the next fall's work; study, write reports, prepare statistics—which we love; we read, exercise, play—yes, play—and eat some, for the coolness gives appetite.

The constant pitter-patter grows tiresome as you hear it while you are dropping off to sleep at night, when you lie awake during the darkness and when you regain consciousness after your last nap and all thro the day. It has an accompaniment in the drip, drip from the roof and the rattle in the troughs and spouts. Glad you may be if you do not hear it drop, drop on the attic floor at midnight.

And when a typhoon comes you run to all exposed windows and doors and slopes of roof, with rags, basins, kettles, tin cans—anything that will hold water. The water comes pouring in around the sashes and poorly puttied panes of glass and blows a foot or two horizontally into your face. You fear that the sash will give way before the gusts and drench the room. It blows ten feet horizontally across the porch and thru any hole it can find or make. It blows thru a nine inch brick wall and soaks the inside surface.

Sometimes a cloud burst occurs and all the people on the lowland swarm up bag, baby and baggage to the missionaries' houses on the elevation and the missionaries have to bustle around to feed them till the flood subsides. Then they depart leaving behind them an assortment of fleas and other unwelcome relics.

At such times our little stream looks like a beautiful lake dotted with islands but no one wishes a swim in that water. The writer had to take a swim in it once to reach the city and such an assortment of mud, straws, frogs, bugs, worms, snakes as he swam thro reminded one of childhood's nightmares. But the pastoral visits paid that day, bareheaded and soaked thro, were the most appreciated one's in the pastor's experience.

F. S. MILLER,
Pres. North.

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3. A STICK BRIDGE WITH A SWEET SAVOR.

A missionary arrived at the side of the wide stream opposite Sindai with his bicycle and found no way to cross but on a stick bridge. This product of Korean civil engineering is made by stakes driven into the sand in pairs, tying crosspieces between each pair and resting split

trunks of small crooked trees on the crosspieces. Often only one piece five inches wide reaches ten or twelve feet across the water. Being bent, rocky and springy only a tightrope walker or a Korean would care to venture it, especially with a cold current flowing rapidly just below making your head swim and your back shiver in anticipation of a sanitarium treatment. Yet a Korean coolie shod in wooden shoes, having stilts on them three inches high, and with a hundred pound load on his back will do the stunt more easily than we would cross Broadway and with far less danger.

But the missionary was not educated in stickbridge walking from childhood, so he stood there wondering how he was going to get his bicycle across. Just then a Korean with a load on his back hurried down the bank and across the sand. "If you will put your load down on the other side and return for my go-of-itself-wheel I'll pay you for it." The man shook his head negatively, he was in a hurry. "I'll pay you for it," the missionary repeated. The man crossed and was going straight on his journey when the missionary called across: "Will you not come for the bicycle?" He put down his load, came across and asked: "How is it possible to carry such a thing?" and on being shown how he picked it up and performed the feat very beautifully.

The missionary, with various and wonderful balancings and waving of arms and legs and one or two "almost" finally reached the other side and, pulling out his purse, asked: "How much"? "Nothing, I am in a hurry and would not have done it at all if that had been my reason. I saw it was the missionary." Such is the sweet savor that still clings to that stickbridge and makes it remind the missionary of one of those canes with a perfumed handle.

F. S. Miller.

PRESSING PHASES OF SUNDAY SCHOOL WORK.

There are three aspects of Sunday School work to which attention should be given by all immediately.

First: The Korea Sunday School Standard.

The easiest way to benefit the Sunday Schools of Korea, greatly and at once, is to adopt in each local Sunday School the Sunday School Standard created by the Methodist Annual Conferences and the Presbyterian General Assembly in 1916.

If a thorough attempt were made to reach this Standard all our Sunday Schools would be in a position within one year where progress would naturally result.

The Standard is brief, simple and of great value; it consists of six items only (with the exception of the Southern Methodist Standard which has added one) which, for the sake of refreshing our memories, are mentioned below.

1. Sunday School Sessions every Sunday in the year. This because, while our Sunday Schools haven't "the vacation habit" they have, at least in some parts of the country, the habit of dispensing with the Sunday School Session and having a preaching service whenever the pastor or helper of a church visits that church. Also when Bible Study classes are held the same thing is often done. Yet the Bible Study Session is the most important of any of the Sabbath Services.
2. Officers required: at least Superintendent and Secretary. This is necessary to secure continuity of work and also because many Schools heretofore have bandied the work of Superintending the Sunday School around from one leader to another as they have the preaching service, which custom loses sight of the fact that the Sunday School is a school and its officers have duties not limited to the hour, or hour and a half, of the Sunday School Session.
3. The Sunday School divided into Baptised and Unbaptised Departments and these again into classes for adults, youth and children. (In the Presbyterian Church this standard has been adopted for churches of over one hundred members but churches of less than one hundred members are required to have seperate classes only for adults and children).

   The reason for this provision is that as yet, in many of our Sunday Schools, there are old and young, learned and ingorant, all in the same class. Division, such as suggested above, will grade the school, roughly at least, and prepare the way for graded teaching as soon as our teachers are capable of it. It would have been wise when adopting this provision to have inserted a clause providing that there should be not more than ten scholars in a class.
4. A Teachers' Preparatory Class Each Week for the Study of the Lesson.
5. Supplemental Bible Drill in every Sunday School Session. This to round out the present course of Bible Study and give all scholars the information each Christian ought to have in regard to the Bible.
6. A Rally Day Observed at least one a year.

In addition to these six items the Southern Methodist Conference has adopted one more, providing for the observance of the last Sabbath of each quarter as a missionary Sabbath and the offering, taken the last Sabbath of each month, to be sent to the Missionary Society.

This simple standard could be introduced into nearly every Sabbath School at once if we would.

1. Emphasize its value in Quarterly Conference, Presbytery, and Leaders' Meetings.
2. Each missionary urge it upon each church in his care.
3. Each missionary make it a point to inquire into the conditions

of the Sunday School in each Church he visits, which is more seldom done than one would think.

4. Never sidetrack, nor allow to be sidetracked, a Sunday School Session for an opportunity to hear the "Moksa" not even if he be the missionary or the Bishop. Rather give each Church an example of a Sunday School run as it should be, which most churches can never see unless the missionary himself does it for them occasionally. After the session correct errors and make every good suggestion feasible to the Superintendent and other officers. This work is very valuable.

Second: The securing of a man to give his whole time as Sunday School Secretary for Korea.

Our general Sunday School work is not now well organized. There is a Sunday School Committee representative of all churches and Missions in the Federal Council which Committee has attempted to lead along certain lines, but the work is so large and the urgency so great that this Committee, no member of which is free to devote any great amount of time to the work, cannot effectively handle it. Among other things the following matters ought to be cared for by a Sunday School Secretary:

1. The editing of all Sunday School helps published by the Sunday School Committee and the Tract Society.
2. The preparation of Teacher Training Books.
3. The preparation of Sunday School supplies such as picture cards, record books, certificates of promotion, etc.
4. The collection and wide publication of workable plans so that all may have the benefit of them.
5. The working out of a general Sunday School policy which upon its adoption by the Churches as a whole would develop effectively our Korean Sunday Schools upon the same general lines.
6. The holding of Sunday School Conventions and Institutes in Central Places all over the country.

J. G. HOLDCROFT.

NOTES AND PERSONALS.

Mr. and Mrs. William P. Parker announce the arrival of their daughter, Jean Randolph, on June 26th, 1916, at Kunsan, Korea.

Henry Babcock, son of Dr. and Mrs. J. E. Adams, was born at Taiku, July 1st, 1916.

June 23rd Dr. and Mrs. Rufus gave a reception at their home for Miss Ethel Van Wagoner who for three years has rendered very efficient service as teacher of the school for missionaries' children and who is now quitting Seoul for the United States.

The day following, Mr. and Mrs. Hobbs received into their home the friends of Messrs. Hugh Miller and Gerald Bonwick and of their families who were about to depart for well-earned furloughs; while on the following Monday Major and Mrs. Horne, of the Salvation Army, rendered a similar service to the friends of Colonel and Mrs. Hoggard and family, who were about to leave Seoul for service in another country, according to Salvation Army usage.

On the morning of June 29th Mr. and Mrs. Bonwick and their three daughters, left Seoul for England *via* Manchuria, for furlo. A statement of the efficient service for the past six years of Mr. Bonwick as Secretary of the K.R.T.S. may be found in this issue of "K.M.F." He has also been business manager of the *Korea Mission Field* and during his absence this latter post will be held by Rev. S. A. Beck, of Seoul.

Also on June 29th a colony of about forty persons, including children, emigrated from Seoul for a temporary sojourn beside the sea at Wonsan. As an off-set to the natural-keep-cool attractions of that location has been added a language class to continue for a month from Monday, July 10th, after which will be held a series of meetings for deepening of the spiritual life to be conducted by Mr. Thornton of Kobe, who is associated, as a Christian worker in that city, with the Rev. Barclay Buxton. Inasmuch as a goodly number from Seoul are also departing for Sorai Beach, on the opposite side of the peninsula, our city is, perhaps, more stripped of Christian workers than during any former summer season.

The fourth of July, the present year, was characterized by "catchey" weather. Two friends who were trying to arrange a picnic for their families to a nearby mountain were forced, by threatening weather, to desist and to harbor sober second thoughts. The first thought was "we'll have our picnic near home"—the second, "why not invite all of Uncle Sam's family?" This quickly was displaced by the greater idea "why not invite also the Britons and make the picnic international?"

The very thing to be sure! and it was carried out most successfully, the British assisting with a right good will;—in fact the coronet of the celebration, which was in-doors, may be said to have been British Consul General and Mrs. Lay's presence, who, with two or three other specials were permitted to sit upon chairs (not thrones) all others being sartorially seated around the feast-spread-floor. One of the "specials" was Mrs. D. A. Bunker who, thirty years previous, that very day and perhaps hour, landed as a missionary in Korea! Mrs. Bunker was presented with a cake flaming with thirty-one candles,—thirty of them commemorative the event and the extra one expressing the hope for its recurrence.

July 5th Mr. Hugh Miller and family departed from Seoul on furlo for England *via* the United States where they will tarry some months as also in Canada. Many friends saw them off at the station. As the train was moving out grief, or something, at parting was so uncontrolable that a friend's swaying arm brushed Mr. Miller's eyeglasses from his protruding head and nose down beside the track. A ready man crept down beside the rail, and handed up the glasses in time for them to be placed in the hand of the last guard standing on the step of the last car as it swept by; thus the owner was delivered from a serious annoyance. By the same train Miss Margo Lewis left for Japanese language study in Japan.

The home of Mr. and Mrs. Hobbs was the scene of a very pretty wedding on last Thursday evening Aug. 10th when Miss Edna Cruikshank of Canadian Presby. Mission became the bride of Mr. Henry Hylton of Yong Jung. The marriage was preformed by the Rev. L. L. Young of Hamheung assisted by Dr. Gale of Seoul, in the presense of about forty guests.

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